

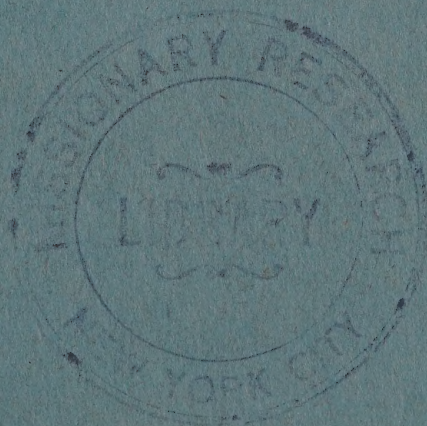
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The Church Can Lead

if

**You and I make up our
minds and take
appropriate action.**

HAROLD A. HATCH

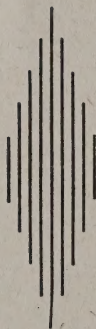


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The Church Can Lead

The potential influence of the Christian churches throughout the world is immense, but the record indicates it has never been mobilized and applied effectively in any peace settlement. The Christian position is so simple it cannot be misunderstood. Based on the recognition of the universal Fatherhood of God and the Brotherhood of Man, it makes clear the infinite value of each and every individual, and his obligation to treat every other individual as a brother.

The Christian position is the Good News—The Gospel—and its results are definitely stated to be peace and goodwill. Its acceptance by the nations is the establishment of the Kingdom of God on earth, the search for which is the principal task of the Christian Church. The predicted result of this search is abounding prosperity: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

Why has this position never been accepted? Let us look at the record. Here are ten treaties all calling for peace and goodwill; all paying lip service to peace and brotherhood, and all, as a practical matter, leaving the fundamentals of the situation unchanged.

Westphalia Treaty Between France and the Empire October 24, 1648

In the name of the Most Holy and individual Trinity

The following article is assented to:

I. ARTICLE I. That there shall be a Christian and Universal Peace, and a perpetual, true, and sincere Amity, between his Sacred Imperial Majesty, and His Most Christian Majesty; as also, between all and each of the Allies and Adherents of his said Imperial Majesty, the House of Austria, and its Heirs, Successors; but chiefly between the Electors, Princes, and States of the Empire on the one side; and all and each of the Allies of his said Christian Majesty, and all their Heirs and Successors, chiefly between the most Serene Queen and Kingdom of Swedeland, the Electors respectively, the Princes and States of the

Empire, on the other part. That this Peace and Amity be observed and cultivated with such a Sincerity and Zeal, that each Party shall endeavour to procure the Benefit, Honour and Advantage of the other; that thus on all sides they may see this Peace and Friendship in the Roman Empire, and the Kingdom of France flourish, by entertaining a good and faithful Neighborhood.

The Treaty of Peace Between France and Spain
Pyrenean Treaty, November 7, 1659

First, it is concluded and agreed, That for the future, there shall be a good, firm and lasting Peace, Confederation and perpetual Alliance and Amity, between the Most Christian and Catholik Kings, their Children born and to be born, their Children's Successors and Heirs, their Kingdoms, Dominions, Countrys and Subjects, who shall love one another as good Brethren, procuring with all their power the mutual Good, Honour and Reputation one of the other, and shunning, *bona fide*, as much as in them shall lie, the damage one of the other.

Aix-La-Chapelle
Treaty of Peace Between France and Spain
May 2, 1668

First, 'Tis concluded and agreed on, that for the future there shall be a good, firm and lasting Peace, Confederacy and perpetual Alliance and Friendship between the most Christian and Catholick Kings, their Children born and to be born, their Heirs and Successors, Kingdoms, States, Countrys and Subjects; that they shall love one another like Brothers, and with all their might promote the Good, Honour and Reputation of each other, and sincerely avoid as much as they possibly can, the injuring of one another.

Nimwegen
Treaty of Peace Between France and Spain
September 17, 1678

ARTICLE I. It's covenanted and agreed that for the future there shall be a good, firm and lasting Peace, Confederacy, perpetual Alliance and Amity between the most Christian and Catholick Kings, their Children born and to be born, their Successors and Heirs, their Kingdoms, States, Countrys and Subjects; that they shall mutually love each other as good Brothers, procuring with all their power the Benefit, Honour and Reputation of each other; and faithfully hinder, as much as possible, the damage of each other.

Ryswick Between France and England September 10/20, 1697

ARTICLE I. That there be an universal perpetual peace, and a true and sincere friendship, between the most Serene and Mighty Prince William the Third, King of Great Britain, and the most Serene and Mighty Prince Louis the Fourteenth, the most Christian King, their heirs and successors, and between the Kingdoms, States, and Subjects of both; and that the same be so sincerely and inviolably observed and kept, that the one shall promote the interest, honour, and advantage of the other, and that on both sides a faithful neighbourhood, and true observation of peace and friendship, may daily flourish and increase.

**Ryswick
Treaty of Peace Between France and Spain
September 20, 1697**

ARTICLE I. It's concluded and agreed, that for the future there shall be a good, firm and durable Peace, Confederacy, and perpetual Alliance between the most Christian and Catholick Kings, their Children born and to be born, their Heirs and Successors, their Kingdoms, Territorys, Countrys, and Subjects; that they shall love one another as good Brothers, promoting with all their Might the Good, Honour and Reputation of each other, and avoiding in good earnest, and as much as they possibly can, everything that may occasion a prejudice to either side.

Utrecht Between France and England 1713

ARTICLE I. That there be a universal perpetual peace, and a true and sincere friendship, between the most Serene and most Potent Princess Anne, Queen of Great Britain, and the most Serene and most Potent Prince Louis, the Fourteenth, the most Christian King, and their heirs and successors, as also the kingdoms, states, and subjects of both, as well without as within Europe; and that the same be so sincerely and inviolably preserved and cultivated, that the one do promote the interest, honour, and advantage of the other, and that a faithful neighbourhood on all sides, and a secure cultivating of peace and friendship, do daily flourish again and increase.

**Aix-La-Chapelle
England, France, the United Provinces and Others
October 18, 1748**

ARTICLE I. There shall be a Christian, universal, and perpetual peace, as well by sea as land, and a sincere and lasting friendship, between the eight Powers mentioned above, and between their heirs and successors, kingdoms, states, provinces, coun-

tries, subjects and vassals, of what rank and condition soever they may be, without exception of places or persons. So that the high contracting Powers may have the greatest attention to maintain, between them and their said states and subjects, this reciprocal friendship and correspondence, not permitting any sort of hostilities to be committed, on one side or the other, on any cause, or under any pretence whatsoever; and avoiding everything that may, for the future, disturb the union happily reestablished between them; and, on the contrary, endeavouring to procure, on all occasions, whatever may contribute to their mutual glory, interests and advantage, without giving any assistance or protection, directly or indirectly, to those who would injure or prejudice any of the said high contracting parties.

Paris Great Britain, France, Spain, Portugal February 10, 1763

ARTICLE I. There shall be a Christian, universal and perpetual peace, as well by sea as land, and a sincere and constant friendship shall be re-established between their Britannic, most Christian, Catholic and most Faithful Majesties, and between their heirs and successors, kingdoms, dominions, provinces, countries, subjects, and vassals, of what quality or condition soever they be, without exception of places or of persons; so that the high contracting parties shall give the greatest attention to maintain between themselves and their said dominions and subjects, this reciprocal friendship and correspondence, without permitting, on either side, any kind of hostilities, by sea or by land, to be committed, from henceforth, for any cause, or under any pretence whatsoever, and everything shall be carefully avoided, which might, hereafter, prejudice the union happily re-established, applying themselves, on the contrary, on every occasion, to procure for each other whatever may contribute to their mutual glory, interests and advantages, without giving any assistance or protection, directly or indirectly, to those who would cause any prejudice to either of the high contracting parties; there shall be a general oblivion of everything that may have been done or committed before, or since, the commencement of the war, which is just ended.

Versailles France and Great Britain September 3, 1783

ARTICLE I. There shall be a Christian, universal, and perpetual peace, as well by sea as by land, and a sincere and constant friendship shall be re-established between their Britannic and most Christian Majesties, and between their heirs and successors, kingdoms, dominions, provinces, countries, subjects and vassals,

of what quality or condition soever they may be, without exception either of places or persons; so that the high contracting parties shall give the greatest attention to the maintaining between themselves, and their said dominions and subjects, this reciprocal friendship and intercourse, without permitting hereafter, on either part, any kind of hostilities to be committed, either by sea or by land, for any cause, or under any pretence whatsoever; and they shall carefully avoid, for the future, every thing which might prejudice the union happily re-established, endeavouring, on the contrary, to procure reciprocally for each other, on every occasion, whatever may contribute to their mutual glory, interests, and advantage, without giving any assistance or protection, directly or indirectly, to those who would do any injury to either of the high contracting parties. There shall be a general oblivion and amnesty of everything which may have been done or committed before or since the commencement of the war just ended.

The next treaty is of particular significance.

September 1815

In the name of the Most Holy and Indivisible Trinity

Holy Alliance of Sovereigns of Austria, Prussia and Russia

Their Majesties, the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the last three years in Europe, and especially of the blessings which it has pleased Divine Providence to shower upon those States which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of settling the steps to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the Holy Religion of our Saviour teaches;

GOVERNMENT and POLITICAL RELATIONS

They solemnly declare that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of the Holy Religion, namely, the precepts of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of Princes, and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections. In consequence, their Majesties have agreed on the following Articles:—

PRINCIPLES OF THE CHRISTIAN RELIGION

ARTICLE I. Conformably to the words of the Holy Scriptures which command all men to consider each other as brethren, the Three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and, considering each other as fellow countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace and Justice.

FRATERNITY AND AFFECTION

ARTICLE II. In consequence, the sole principle of force, whether between the said Governments or between their Subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable goodwill the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation; the three allied Princes looking on themselves as merely delegated by Providence to govern three branches of the One Family, namely, Austria, Prussia and Russia, thus confessing that the Christian world, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science and infinite Wisdom, that is to say, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as a sole means of enjoying Peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

ACCESSION OF FOREIGN POWERS

ARTICLE III. All the powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance."

This document was eventually, and with varying degrees of reluctance, signed by all the Sovereigns with the exception of the Pope, the Ottoman Sultan and the Prince Regent of England. The latter, however, wrote

a letter expressing his "entire concurrence with the principles laid down by the 'august sovereigns' and stating that it would always be his endeavor to regulate his conduct by their 'sacred Maxims.'"

This treaty was made at the close of the Napoleonic wars, when the Hitler of his day was finally overthrown. Here Alexander I makes a sincere attempt to substitute a Christian world order in Europe for the pagan conditions of the past. Like the others, this, protesting devotion to God, paid its real worship to mammon. Neither Imperialism nor racial prejudice were relinquished.

Here is a second vision—a century later. May 26, 1917—Messages and Papers of Woodrow Wilson, Vol. I—pp. 406-8 to Provisional Government of Russia.

"The position of America in this war is so clearly avowed that no man can be excused from mistaking it. She seeks no material profit or aggrandisement of any kind. She is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggression of autocratic forces . . .

"We are fighting for the liberty, the self-government, and the undictated development of all peoples, and every feature of the settlement that concludes this war must be conceived and executed for that purpose . . .

"For these things we can afford to pour out blood and treasure, for these are the things we have always professed to desire, and unless we pour out blood and treasure now and succeed, we may never be able to unite or show conquering force again in the great cause of human liberty. The day has come to conquer or submit. If the forces of autocracy can divide us they will overcome us; if we stand together, victory is certain and all the liberty which victory will secure."

So President Wilson defined the aims of "the war to end war," and "to make the world safe for democracy."

I quote from President Wilson's message to Congress November 11, 1918:

"We know that the object of the war is attained; the object upon which all free men had set their hearts; and attained with a sweeping completeness which even now we do not realize. Armed imperialism such as the men conceived who were but

yesterday the masters of Germany is at an end, its illicit ambitions engulfed in black disaster. Who will now seek to revive it? The arbitrary power of the military caste of Germany which once could secretly and of its own single choice disturb the peace of the world is discredited and destroyed. And more than that—much more than that—has been accomplished.”

He sincerely believed that, not only in a military, but in this wider sense, victory was complete.

Unfortunately, President Wilson's high hopes were not fulfilled. A League of Nations was established, but the provision, fathered by Lord Cecil, that important decisions of the League, to be binding, must be unanimous, rendered the League impotent to even jar the status quo. So far from ushering in an age of freedom, the last war furthered a May Day for cynical materialism and dictatorships.

If the future is not to be a repetition of the failures of the peace treaties of the past in an even more fearful form, is it not clear that the churches must “fight a good fight” for the acceptance of the essence of the Christian position, and not be satisfied with pious protestations?

What does this acceptance involve now? America has reason to be proud of most of its national heritage. Our country, founded on the Declaration of Independence, has been an outstanding advocate of human liberty and the value of the individual; it has extended with lavish hand help to the victims of calamities in other lands; it has returned its share of the Boxer indemnity; it has promised in all sincerity freedom to the Philippines. And yet, when it comes to racial prejudice, it is the outstanding culprit. It has deliberately insulted and continues to insult, half of the human race by its Oriental Exclusion Act. The number of Orientals excluded by this Act is inconsequential, and this number would be reduced almost to the vanishing point by the customary preference for foreign students from the various countries who are temporarily domiciled in American schools and colleges. Still the stigma of this special exclusion remains, and is an unequivocal denial of the Christian position.

How can we expect one billion Orientals to take our expressions of devotion to liberty and brotherhood at their full face value, while by this legislation we express our unwillingness to admit a single one of them to citizenship?

Furthermore, our treatment of ten percent of our fellow-citizens of the Negro race is the classic challenge to our sincerity in proclaiming the four freedoms.

How can we expect Africa as well as Asia to have full confidence in the high aims we express when they learn, as they inevitably do, of our discriminations against the Negro; in industry; in the funds spent per capita for education; and in our various forms of segregation?

How different the picture would be in the eyes of two-thirds of mankind if we would take steps to repeal our Oriental Exclusion Act, and pass such legislation as will end any practices of racial discrimination.

These are the practical contributions which we can make to a just and durable peace—and the time to make them is now.

In the flush of victory, man does not search his own soul. He sleeps in utter exhaustion. He lights bonfires in boyish delight. He looks for a possible gain which may be salvaged from the general ruin.

We may bomb a thousand cities; we may slay countless men, but we cannot build a peace on race prejudice and the will to exploit our fellowmen.

The decent burial of Imperialism is chiefly England's responsibility—the exorcising of race prejudice is our task.

If we fulfill it adequately, we may well find that England has done more than her part, and that at long last foundations of rock instead of sand are ready for the erection of a cathedral fit to enshrine man's vision of a just and durable peace.

